THE Lord's-Day TO BE KEPT HOLY.

Asserted in a

Familiar Conference

BETWIXT

TWO FRIENDS

About the Unlawfulness of Exercising their Trades or Ordinary Callings on that Day.

Published for the Use of Ignorant People, to prevent the Prophanation of that Holy Day.

LICENS'D,
July 19. 1694. *Edward Cooke.*

LONDON:
Printed for *William Marshal* at the *Bible* in *Newgate-street.* 1694. Price 1l

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THE
ORD'S-DAY
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IR, A good Morning to you, How do you
do to day? I have made bold to visit you
this Morning, hoping I have not broke the
of our Friendship in my Reproof last Night,
exercising of your Trade on the *Lord's-Day*.
I was a little concern'd our Dispute hapned so
last Night, that we could not come to a Conclu-
which occasions my coming this Morning.

Mr. *B.* I am glad to see you this Morning with
heart, and, for my part, I am so far from break-
Bonds of Friendship with you, that I heartily
you for your mild Reproof, though I cannot be
mind, nor think it so great a Sin as you
, for was I convinced it is a Sin, I would
exercising my Trade on that day for the
truly. Mr. *S.* I think our heavenly Father hath
ough to convince you and I that it is a Sin, in

theſe words, *Remember thou keep Holy the Sabbath*. Becauſe it was commanded by God to *Adam* in Innocency; and if it was neceſſary for our firſt parents to have and keep a *Sabbath day* to ſerve God in their ſtate of Perfection, much more need they and we ſterity to keep the *Lord's day* in this ſtate of Corruption. And ſeeing that God himſelf keeps this Holy, How can that Man be Holy, that doth without profane it, by following his ordinary Calling and Trade on that day? Beſides, You ſee that God placed this Commandment in the middle of the Tables, with a watch-word of ſolemn preparation it, *Remember that thou keep Holy the Sabbath-day*, if this was to be kept above all the reſt, becauſe keeping of it is the beſt help to the keeping of reſt.

S. Mr. *B.* In all this you ſay very well, but I tell you, That Chriſt is Lord of the Sabbath, and remitted the rigor of *Moſes*'s Law; for it's ſaid *Sabbath was made for Man*.

B. In this Mr. *S.* you make for me, and not your ſelf; 'tis true indeed, *The Sabbath was made for Man*: But not to follow his Trade, or ſpend time in Tipling at Alehouſes or Taverns, but made for Man to buy the Bread of Heaven, and Water of Life; 'tis a Market day for our Souls, we may buy the Food of Angels, the Wine of Sacrament, and the Milk of the Word of God to feed our Souls, which is to be had without money and without price. And as you ſay Chriſt is Lord of the Sabbath, which ought to make us admire the wonderful work of our Redemption, he being Lord

Day, we ought to ſpend our Time in his Service, keep the Day to him, who roſe on this Day from Dead, that we may raiſe our Minds and Souls to ſs of Life, and make all our Works ſpiritual; ſith the Lord by the Prophet, *Iſa.* 58. the 13th 14th verſes, *And call the Sabbath a delight, the of the Lord, honourable, and ſhalt honour him, not thine own ways, nor finding thine own pleaſure, ſpeaking thine own words: Then ſhalt thou delight ſelf in the Lord, and I will cauſe thee to ride the high places of the earth, and feed thee with the ritage of* Jacob *thy father: for the mouth of the hath ſpoken it.*

And I think I may ſay God hath writ it over and again with his own Fingers in Tables of Stone, ſignify his Authority and Perpetuity of it; for all God wrote were moral and perpetual Command-nts, and theſe are reckoned Ten in number; if this e taken away by Chriſt, or was now but an abro-ted Ceremony, then there would be but Nine Com-dments: But to end this Controverſy, Chriſt pro-eth in *Matth.* 5. 17. *That he came not to deſtroy the and Law*; but, as the Learned Dr. *Hammond* para-ſeth upon it, to repair and make up whatſoever y ways wanting: inſomuch that our Saviour h again in the 19th verſe, *Whoſoever therefore break one of theſe leaſt Commandments, and ſhall hen ſo, he ſhall be called the leaſt in the Kingdom of ven:* Or be deſpiſed and rejected by God in day of Judgment, according to the ſaid Para-ſe.

Indeed Mr B. you have almoſt convinced me; if I ſhould leave off Trading on this day, others ll not, and ſo I ſhall loſe my Cuſtomers, it being

so much practised, or else I would leave off for future.

B. I am glad Mr. *S.* to hear this ingenuous Confession from you, but am sorry you should mistake God's Providence, when it is in him *we live and move and have all our Being*; for let me tell you plain that this will avail but little in the last day: we must not answer there, when God calls us to account for the breach of this day, that we feared losing our Trade, or did it to get a Livelihood, this will not excuse the breaking of the Commandments. And if others will do it, that will be no Excuse for me; if Ten thousand break a Commandment, that will not give me a Dispensation, and make me guiltless; others doing of it is no Argument that it is right, therefore that must not be my Rule to go by, but I am obliged by my Baptismal Vow to fight against the World, and all appearance of Evil. Where God commands, it is my Duty to obey, and not fear what the world will say, or the losing my Trade; but to do my Duty to him, and leave the Event to his Providence, as *Abraham* did in the offering up his Son; and I think it will not be amiss to shew you an Instance of God's Providence in such a Case as yours is.

It was to a Friend of mine some time since, I think it not proper to mention his Name, he was a Baker by Trade, but ever thought it unlawful to heat his Oven on the *Lord's-day*, so that he did not do it; and being importuned by several to heat it, he would not yield, but went to some pious and learned Divines, to know whether it was Lawful or no, they told him it was not, except in Cases of Necessity; but neither he nor they thought it needful for him

him or his Servants to work on that day to bake Puddings or Bread, since it was so plain a Breach of the Fourth Commandment.

The Baker, being a good Man, did not raise these idle Objections, of losing his Trade, which you and other Men seem to do; he loved to discharge his Duty to God, and in so doing, left the Event to his Providence. And tho some of his Customers left him, because he would not bake Puddings, or sell Bread on the *Lords-day*, that did not move the good Man, or make him mistrust God's Providence. And as God loves to reward his Servants in a visible manner, so in this Case, to let the besotted world see what happiness they miss, in not serving him; for the Scene here soon altered, and, in a little time, his Customers began to come again in greater numbers than they went away; and he had so great a Trade on the week-days, that himself said he desired no greater so long as he lived. I might have given a fuller Account of this good Man, but it would take up too much of our time at present.

S. Truly Mr. *B.* I wish there were more such Men as this you speak of, for indeed he had a better Faith than I have.

B. Truly your Wish is good, but wishing will not do the work of God, therefore strive to make your self what you desire others to be, and in this degenerate Age shew your self an Example to others; for God delights in a Free-will Offering, and expects his Servants should wait upon him in the midst of Difficulties. If we will give ourselves time to consider, his wages are infinitely beyond our labour; our Task is short,

but our Reſt will be long; and the reward of Obedience will be great, though the beſotted world will not ſee it.

S. 'Tis ſomething ſtrange, if it is ſo great a Sin as you ſpeak of, that ſo many hundreds of Alehouſes, Taverns and Coffee-houſes ſhould be ſo much frequented, and they not ſee the greatneſs of this Sin, though ſome of them are counted honeſt Men.

B. It is ſtrange, as you ſay, that ſo many ſhould do it, and not ſee the greatneſs of the Sin, though I am apt to believe they do, but their Intereſt keeps them from believing in good earneſt; however if they cannot, or will not ſee their Sin, that's no Example for you and I, as I told you before, though Ten thouſand do it, that doth not take off the Sin. You ſee ſome hundreds will cozen and ſwear, and be drunk, yet all this while the Sin is great; for it is ſaid, *They ſhall not inhabit the new* Jeruſalem.

And ſo here the Commandment is plain; for on the *Lord's-day, Thou ſhalt not do any manner of Work* (except Works of Neceſſity, Mercy or Charity) *neither thou, and thy Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, and thy Cattel, and the Stranger that is within thy Gates*: For, let me tell you, the Sin is greater, and aggravating ſo much the more, in being done *by a multitude*, which we are *not to follow to do Evil.* And though you think ſome of them Honeſt Men that do ſo, yet they may be Carnal; and if ſo, the Apoſtle tells us, *The Carnal Man cannot conceive the things of the Spirit of God, neither doth he know them, becauſe they are ſpiritually diſcerned.* You will find all good Men in every Age have lookt upon it as a Sin, and ſome Hundreds have writ againſt it, alſo the

the Laws of the Land are levelled againſt it, but I wiſh they were put more in execution againſt all thoſe Men that profane the Sabbath.

It is not long ſince our Gracious QUEEN did ſend a Letter to the Juſtices of *Middleſex*, I believe you may remember it, to put the Laws in execution againſt prophaning the *Lord's-day*, and other Sins; And in the Order which the Juſtices put out, They were to puniſh all Perſons that frequented either Ale-houſes, Taverns or Coffee-houſes, as well out of Divine Service as in; And that none ſhould expoſe their Goods to Sale on the *Lord's-day*. This put me in mind of a Friend of mine who was walking along the Streets at that time, and ſeeing a Woman expoſing her Fruit and Herbs to Sale, he ſpoke to her of the ill Conſequence of it, and told her, *She ought to go to Church, and ſerve God.* The Woman reply'd, She took more Money on the *Lord's-day* than any day of the week, and ſhe could not live if ſhe did not do it.

My Friend, ſaid he to the good woman, *if you would but keep the* Lord's-day *as you ought, and not ſell your things on that day, but ſhut up your Cellar, and go to Church, and ſerve God; and when you come home, ſpend your time in reading the Word of God, uſing Prayer, and rendring Praiſes to him for all his Mercies. In ſo doing, you need not doubt but God will be infinitely kind, and ſend a bleſſing upon your Labour the reſt of the Week, which you cannot expect while you make a Market-day of his Sabbath.*

The woman accepted of his Counſel, took in her things, ſhut up her doors, and went to Church. My Friend call'd upon the poor woman ſome time after, and ſhe was glad to ſee him, and thanked him for his

good

good Advice, saying, She had found his words true; for ever since she had kept the Sabbath-day, she sold more things on Mondays and Tuesdays, than before she used to do all the week.

S. Your Friend I think did very well, I wish others would do the same; for this Story of yours puts me in mind of a Book that I have of Sir *Matthew Hales*'s, where he saith something to this effect if I am not mistaken: If you please I'll fetch the Book, and read that Passage to you.

B. I Pray do, if it be not too great a trouble for you.

S. The Passage is this, 'tis in a Letter to his Children: "Because I have by long and sound Experience found that the due observance of this Day, [*meaning the Lord's-day*] and the Duties of it, have been of singular Comfort and Advantage to me, and I doubt not but it will prove so to you. God Almighty is Lord of our Time, and lends it to us, and it is but just we should consecrate this part of that Time to him; so I have found by a strict and diligent Observation, that a due Observation of this Day, hath ever had joined to it a Blessing upon the rest of my Time, and the week that hath so begun hath been blessed and prosperous to me.

"On the other side, when I have been negligent of the Duties of this Day, the rest of the week hath been unsuccessful and unhappy to my own secular Employment; so that I could easily make an Estimate of my Successes in my own secular Employments the week following, by the manner of my passing of this day, and this

"I do

"I do not write lightly or inconſiderably, but up-
"on a long and ſound Obſervation and Experience,
"becauſe I find in the world much Looſneſs and A-
"poſtacy from their Duty. People begin to be Cold
"and Careleſs in it, allowing themſelves Sports and
"Recreations, and Secular Imployments in it, with-
"out any neceſſity, which is a ſad Spectacle, and an
"ill preſage. It concerns me therefore (that am your
"Father) as much as I may to reſcue you from that
"Sin which the Examples of others, and the Incli-
"nations, and Inconſiderateneſs of Youth is other-
"wiſe apt to lead you into.

I will read no further at this time to you, by rea-
ſon I would have ſome more Diſcourſe with you,
ſince you have been ſo kind to come and ſpend this
time with me.

B. I think what you have read to me is much to
the purpoſe of what I came to you about; I am glad
to ſee you have ſo good a Book, I hope you will
read it a little oftner than I fear you have done,
pray pardon my courſe Complement, for I fear you
have not much minded it heretofore; for I find here
is further Directions in this Book, for he ſaith, *It is
not a neceſſity to do a work upon this Day, when it
might be done upon another Day*; this makes me more
admire at you, having ſo good a Book, and in it ſo
good Reaſons againſt the exerciſing of your Trade
on the Lord's-Day; for ſhame be of another mind,
and leave off for the future.

S. Alas! I have a great many good Books, though
with ſhame I may ſay it, I have not minded them:
I have

I have the *Practice of Piety*, and the *Duty of Man*, besides the Holy Bible, and other good Books; I hope God will forgive me for the neglect of them. Indeed I was never so much convinced as I am at this time by your Discourse; that for the future, through the Grace of God, I will be more careful.

B. I pray God you may; I would fain recommend to you that Passage in the *Practice of Piety* about keeping the Lord's-Day, since you say you have the Book; and when you read it, apply it to your self, and consider well the truth of what is said; do not read it carelesly, but consider your Soul lies at stake, and it is worth your taking care of: I pray you pardon me for being so earnest with you, for I desire no other thing than the good of your Soul.

S. I thank you heartily for taking so much pains with me, I am satisfied you do it for my good; and my own Conscience tells me I ought to take your advice, only I am afraid of losing my Trade, except others would leave off as well as me, and I could do it chearfully.

B. Alas, This is a Childish reasoning; for if other men will poison themselves, why should you; if other men be never so bad, that's no Example for you to follow; if they are unreasonable, why should you lose your Wits; do but look upon your Soul as worth more than all the Riches of the World; And if other men will venture the hazard of their Souls by prophaning this Day of the Lord's, why should you; if they drink, cheat and abuse themselves, must you do so too; How can you be afraid

of

of want, when you do not ſee a Bird ſtarve or die for want of food? and if we cannot live ſo high as we have done before, yet you will find more content; for how can want be ſo grievous, when we conſider the Author and Captain of our Salvation was in want, and his Followers were ſo too, and yet did live in Heaven; therefore if thy Calling is an occaſion of ſinning, away with it, and turn Plowman or Servant, rather than live in a breach of a known Command, or Sin; *Seek firſt the Kingdom of heaven, and its righteouſneſs*, and look after the Concerns of your Soul; and then as for Neceſſaries, thy God will not ſuffer thee to want them.

S. I am convinced, and through the Grace of God I will leave off exerciſing my Trade on the Lord's-Day for the future.

B. I muſt confeſs you make my heart rejoice to hear this Anſwer from you; I pray God keep you always in the ſame mind; and I do not doubt but you will find a great deal of comfort in it, and more than at preſent you can expect; and this put me in mind of a certain Friend of mine that kept a Coffee-houſe, and he would not ſell any Coffee on the Lord's-Day; ſome of his Cuſtomers began to leave him; and though he was ſo ſtrict as they call it, becauſe he would not open his Doors on that day to let in men to drink a Diſh of Coffee, they told him that they thought there was no harm in it; but, ſaid he, that will not excuſe me who think it is harm; for if I may follow my Calling, you may as well follow yours; and ſince you think it is a ſin for you to open your Shop, and keep your Servants

at

at work; Why ſhould I keep mine, ſince making and ſelling of Coffee is work to my Servants. I think they ought not to do it, nor my ſelf neither, for I never did, nor I hope never ſhall.

The Man was as good as his word, and certainly he loſt nothing by it, for he is now become a rich Man, and I hope you will follow his Example. For I think it is a great ſhame to ſee ſo many keep their Servants at home to draw drink, and others to ſell things when they ſhould be at Church, or in Reading the Word of God, or in ſome other Exerciſe ſutable for the day, for it is counted a Perſecution when we are forced from the Church and Publick Worſhip. If then there can be a Perſecution, I think he that denies himſelf, and his Servants, the Opportunity of coming to the Publick Worſhip of God on the *Lord's-day*, is his own Perſecutor. So that I am afraid it doth too evidently appear in many places, that God is more diſhonoured, and the Devil better ſerved on that day, than all the Days of the Week beſides; and for ought I know, the Judgments we now lie under, may be owing to the Prophaner of the *Lord's-day*; for when we conſider how much Righteouſneſs exalteth a Nation, ſo Sin is a Reproach to any People. We have reaſon to bewail this National Sin, and do all that lies in our Power to Remedy it; and I think we have reaſon to pray for theſe Magiſtrates, that put the Law in Execution againſt thoſe that prophane the *Lord's-day*.

S. I have no more to ſay againſt what you have ſaid, only this, I wiſh that your Diſcourſe with me at this time, was all Written or Printed, That I might

might communicate it to ſome of my Brother-Traders, in hopes that it might convince ſome of them, as now it hath done me, bleſſed be God for it.

B. I am willing to do all the good I can, and if you think this Diſcourſe may be of any uſe to the Publick Good, I will recollect my mind, and write it out for you.

S. In ſo doing, you will very much oblige me, and I hope it will convince ſome others alſo, as well as my ſelf.

B. Dear Friend, having performed my promiſe, ſo far as I can remember, I have written our diſcourſe; but I muſt recommend it to you with a little Advice, it being written in ſuch a homely Dreſs that when you communicate it to your Friends, you would deſire them to conſider the good Intention, and the truth of what is ſaid, and in that nature apply it to themſelves; and in ſo doing, to read it over and over again, not as School boys do their Leſſons, but as one that is in danger of his Soul by living in the Sin it treats of. For ſince I had this Diſcourſe with you, I met with an honeſt Man that hath kept an Ale-houſe for Twenty or Thirty years; and I telling him ſome part of our Diſcourſe, he told me, That ſo long as he had kept an Ale-houſe, he never let any Company come into his Houſe to drink on the *Lord's-day*. And he thought he had a better Trade by ſo doing; and ſaid further to our Diſcourſe, That he could wiſh all Men would do the ſame, for he believeth they would live better without

without a *Sunday-trade*, than with it. Having the words from a good Man that hath felt the Com and Benefit of serving God on this day, I them down that others may take Example by for I do assure you of the truth of it, as well as of all the rest.

So praying that it may do good to your Friend as well to your self. I must desire once more that would apply it to their own Souls, it being pur designed for God's Glory, and their Good.

Which shall be the hearty Prayer of your ever Loving Friend and Brother in Christ Jesus to serve you,

B.

☞ Judgments upon Sabbath breakers and other wic ednesses, *Read these Scriptures following*, Exodus 31. *and* Exod. 35. 2. Numb. 15. *from* 30. *v.* to 37. Ezek. 20. 12, 13, *&c. Read* 22. *and* 23. *Chapters*, of Jer. 17. 27. Nehemiah *ch.* 13. 15. *to the* 23. Lev. 14. *&c.*

Promises Annex'd to the Keeping of the Sabbath *Leviticus* 26. 2, 3, 4. & *Isa.* 56. 2. *Isa.* 58. 13. *Jer.* 17. 24, 25. *Isa.* 56. 2, &c.

FINIS.

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